

The Second Creation

IX

So then all of a sudden the face of the earth just
became bright.
There was no sun.
But there was one who glorified himself,
7 Parrot by name.
Already there was heaven
And earth,
But totally hidden was the face of the sun
And the moon.
And he said this:
"It is nothing but the bright sign of the
people that drowned. 830
Like that of magic people
Is their essence.
I am great,
And shall be over
The formed people,
The shaped people.
I am its sun,
And I am its light.
And I am also its moon when there comes to be one.
Great is my brightness! 840
I am the path,
And I am the track for the people.
From silver my eyes just flash,
Shining with green jade,

824. 7 Parrot is obviously a day name but not in the Quiche calendar. I believe it to be derived from Nahuatl *cozcaquauhli* 'collar eagle, turkey buzzard' via Pipil *cocozquauhli* 'yellow eagle' (also called *tecototl* 'owl'), the 16th day (in the Quiche count *ah mak* 'owl, sinner'). I am guessing that the folk equation was facilitated by the phonetic similarity between Pipil *cocoz-* 'very yellow' and Quiche *kaq-ix* 'red feather, parrot'. The Pipil glyph for this day depicts an old man with a parrot-like beak. The divinatory meaning of 7 Owl is the same as for 7 Hunter; see note to line 1693. The principal parrots of Guatemala are the macaw (*Ara* spp.), the Amazon parrot (*Amazona* spp.), the conure (*Aratinga* spp.), and the tovi (*Brotogerys jugularis*). The first or second is probably the Quiche *kaqix*; the third may be *k'el*, the fourth *ix go*.

830. FX and SJ omit *zaq*; BB and GR either omit it or mangle it (? 'is extraordinary'). VR mistranslate *etal* as 'learning'; AR interprets it as a reference to the 'sign' of line 817, but BX catch the nearer reference of *zaq* to line 821, a much more likely referent for 7 Parrot's re-

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Are q'ut xa hu biq' zaq natanoh u vach ulev.

Ma ha bi q'ih.
Hun q'ut k u nimarizah r ib,
Vuqub Kaqix u bi.*
Q'o nabe kah,
Ulev,
Xa ka moyomot u vach q'ih,
Ik'.
Ka ch'a q'u ri,
"Xa vi xere, u zaq etal vinaq ri x butik,* 830

Kehe ri naval vinaq,
U q'ohayik.
In nim,
K i q'ohe chik ch u vi *
Vinaq tzak,
Vinaq bit.
In u q'ih,
In puch u zaq.*
In nay pu r ik'il ta ch ux ok.*
Nim nu zaqil. 840
In binibal,*
In pu chakabal r umal vinaq.
R umal puvaq u baq' nu vach xa ka tilitotik.*
Chi yamanik raxa q'u'al,*

mark in view of what he goes on to say. BX translate 'this was the only light those beings who were destroyed had'.

834. I read *in* for *i*.

838. The MS has *pu* for *puch*.

839. *Ta ch ux ok* 'so be it' is very common. It is mishandled here by BB, GR, and SJ.

841-2. This has been generally read as *chakabal* 'crawl, stand'; AR, VR, and VC read *chakobal* 'conquest'. The former is textual and scans poetically. BX erroneously give *chakabral* in their text but translate correctly. All translations ignore the substantival character of the inflection. SJ has *im* for *in*; the blurred letter in the MS indeed suggests this.

843. *Puvaq* is 'metal', principally silver but including also gold, copper, tin, or iron. In modern Quiche it means 'money'.

844. *Raxa q'u'al* 'green gem, jade'. Jade beads and pendants occur albeit rarely from the earliest levels at Zacualpa (Wauchope, 1948, p. 14).

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And my teeth also are bright blue
 With stones, like the face of heaven.
 So too my nose is brightly gleaming
 At a distance, like the moon,
 And my throne is silver.
 Bright lie the surfaces of the earth 850
 When I come down
 Before my throne.
 So I am the sun then,
 And I am the moon
 For those born of brightness,
 Those engendered of brightness,
 When it comes about
 That at a distance my face should appear,"
 Said 7 Parrot,
 But it was not true 860
 That 7 Parrot was the sun.
 He was just glorifying himself,
 His plumes
 And silver.
 But his appearance was just piercing where he sat
 there,
 And his appearance was not piercing everything
 under heaven.
 For nothing much had yet been seen
 Of the face of the sun
 And moon
 And stars. 870
 Nothing had yet brightened then,
 As 7 Parrot was boasting
 About suns
 And moons.
 It was just that nothing had yet appeared,
 Had yet been manifested
 Of the sun's brilliance
 Or the moon's.
 He just wanted greatness
 And exaltation. 880
 This was during the creation
 And flood

Nay pu v ey rax kavakoh *
 Chi 'abah kehe ri, u va kah.
 Are q'u ri nu tzam zaq huluhuh
 Chi nah kehe ri 'ik'.
 Puvaq q'ut nu q'alibal.
 Ka zaq pak'e' u vach ulev 850
 Ta k in el ulok
 Ch u vach nu q'alibal.
 Kehe q'ut in q'ih vi,
 In puch ik',*
 R umal zaqil al,*
 Zaqil q'ahol
 Ta ch ux ok
 R umal chi nah k opon vi nu vach."
 Ch'a ri Vuqub Kaqix.
 Ma q'u qitzih 860
 Are ta q'ih ri Vuqub Kaqix.
 Xere k u nimarizah r ib ri,
 U xik',*
 U puvaq.
 Xere q'ut tokol vi, u vach ri chi kube vi,*
 Ma na r onohel ta 'u xe kah kopon vi, u vach.
 Ma ha q'ut k'i k il ok *
 U vach q'ih,
 Ik',
 Ch'umil. 870
 Ma ha 'ok ka zaqir ok,
 Kehe q'ut k u q'obizah vi r ib ri Vuqub Kaqix
 Chi q'ihil,*
 Chi 'ik'il.
 Xa ma ha chi k'utun ok,
 Chi q'alahob ok
 U zaqil q'ih,
 Ik'.
 Xa x u rayik nimal,
 Iq'oven.* 880
 Are ta x banik
 Butik

845. BX translate 'beak' rather than 'nose'. The reference is probably to a nose plug or nose button; see note to line 7295.

854. The MS has *pu* for *puch*.

855-6. *Al-q'ahol* may mean 'vassal' and is so interpreted here by FX and BB. AR suggests 'the human race (*linaje humano*)' and WC agrees '(*das Geschlecht der Menschen*)'. Neither reading accommodates the suffix *-il*.

863. *Xik'* 'wing, feather' is translated 'precious stone'

by BB, 'jadeite' by GR. FX gives 'riches', a legitimate connotation of feathers in Maya.

865-6. Parallelism requires reading the verbs as *tokoh* 'stab' and *kopoh* 'prick'.

867. All translations have ignored the particle I read as *k'i* 'much, many' except SJ, who gives 'indeed (*fürwahr*)', and BX, who insert 'then (*pues*)'.

873-4. The generalizing suffix *-il* has been generally ignored.

880. Perhaps the form should be *iq'oven*.

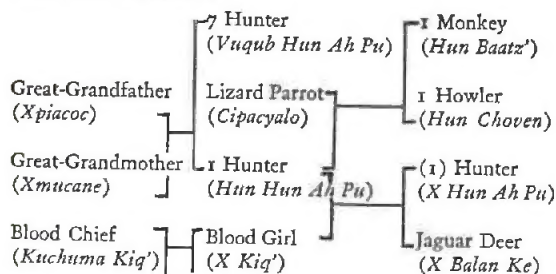
Of the dolls
 Carved of wood.
 And so we shall tell further
 When 7 Parrot died,
 When he was humiliated
 When people were made
 By Former
 And Shaper.

X

This is the root of the humiliation,
 The shaking down
 In the day of 7 Parrot
 By the two sons.
 Hunter was the name of one.
 Jaguar Deer was the name of the second.
 But they were gods.
 So they saw the evil
 Which was the boasting
 He was trying to do
 Before the Heart of Heaven,
 And the sons said,
 "It is not good that this should come about.
 People won't be able to live
 Here

891-3. This is the 'root' (that is, the reason) for the destruction of 7 Parrot and his sons. The verbs are intransitive infinitives, and *q'ih* 'sun, day' is the object of the preposition *chi*.

894. They are later revealed to be the sons of 1 Hunter and Blood Woman. The genealogy gets somewhat hard to follow:



VC quaintly refers to the whole group as "the Ahpu family".

896. See note to line 4825. Hunter is the 20th day of the calendar; Deer is the 7th.

898. Literally, 'evil they saw it'. The verbal suffix *-o* is utterance terminal. Cf. the lack of this suffix in the next couplet and in line 957. Cf. also line 916. VR's translation of this passage (lines 897-917) is particularly loose and inaccurate.

904. A difficult phrase, subtly differentiated by the translators:

K umal poy
 Aham chee.
 Kehe q'ut x chi qa biih chik
 Ta x kamik Vuqub Kaqix,
 Ta x ch'akatahik,
 Ta x banatahik vinaq
 R umal Ah Tzak,
 Ah Bit.

890

890

X

Vac, u xe 'u ch'akatahik *
 U yikoxik chi puch
 U q'ih Vuqub Kaqix
 K umal e kaib q'aholab.*
 Hun Ah Pu, u bi hun.
 X Balan Ke, u bi 'u kaab.*
 Xa vi, e kabavil.
 R umal 'itzel x k ilo *
 Ri nimarizay r ib
 X r ah u ban
 Ch u vach u K'ux Kah.
 X ch'a q'u ri q'aholab,
 "Ma vi 'utz ta ch ux ok.
 Ma vi chi k'az e vinaq *
 Varal

900

900

Porque no vivirán los hombres aquí en la tierra
 (FX)

L'homme ne vivant pas encore ici sur la terre
 (BB)

Wird der Mensch hier auf Erden nicht leben (NP)

Cet homme ne doit pas vivre ici, à la surface de la terre (GR)

El nacimiento de la gente así, en la faz de la tierra (VR)

Da würde ja der Mensch hier auf Erde nicht leben können (SJ)

Cuando el hombre no vive todavía aquí sobre la tierra (AR)

Ni podrá vivir la gente sobre la faz de la tierra (BX)

Ved' chelovek eschë ne mozhet zhi' zdes', na zemle (RK)

Wo der Mensch noch nicht auf der Erde erschienen ist (WC)

No aún viven gentes aquí en la faz de la tierra (VC)

VR's conversion of the verb into a noun is unnecessary, and BB's past tense implication is precluded by the aspect marker *chi* and the inceptive suffix *-e*. GR's reading, making 7 Parrot the subject, is precluded by the use of the term *vinaq*; 7 Parrot would certainly be *achih* if not *ahav* (cf. line 1060). The emphasis in SJ (*ja*), RK (*ved' . . . eschë*), and BX (*ni*) is in the context but not in the text, and FX's *porque* is gratuitous.

On earth.
 So let us try to shoot him.
 After his dinner we might shoot him.
 Thus we might make him sick
 And then finish off his wealth,
 His jewels,
 His silver,
 His jade,
 His treasure,
 Which is what makes him proud;
 For so it does,
 Lest all of the people
 Become this way.
 Such glory
 Is mere metal.
 So be it,"
 Was what the boys said,
 Each with a blowgun,
 Which they shouldered, both together.

915-21. This is difficult and is mishandled by the existing translations:

Which is what he prides himself on
 And so will
 All men do.
 No, because he may have
 Wealth,
 He has to act big. (FX)
 Of which he prides himself
 As will
 Everyone.
 It is not to swell
 His glory
 That riches (exist). (BB)
 That make him proud . . .
 May it always
 Do so (to the proud).
 (Since) it is not
 To foster
 Pride that wealth is there. (NP)
 About which he glorifies himself,
 As will
 All men.
 Precious metals
 Are not a motive
 For glory. (GR)
 For that is the way
 It should be done
 With such people.
 Because people should not take
 Vain pride
 In what is only metal. (VR)
 With which he boasts.
 Now everyone
 Will do the same.
 But that should not be
 For the fiery deity (the sun)
 Which is simply silver. (SJ)

Ch u vach ulev.
 Kehe q'ut chi qa tih vubaxik.
 Ch u vi r echa chi qa vubah vi.
 Chiri chi qa koh vi 'u yab
 910 Ta k'iz ok u q'inomal,
 U xit,
 U puvaq,
 U q'uval,
 U yamanik,
 Ri k u k'ak'abeh *
 Kehe q'ut ch u bano.
 R onohel vinaq ma vi
 Are chi vinaqir vi.
 Q'aq'al ri,
 920 Xa puvaq
 Ta ch ux ok,"
 X e ch'a ri q'aholab,
 Huhun chi 'ub
 Ki telen ki kaab ichal.

Of which he became proud.
 And thus would do
 All men
 Because they should not be vain
 For power
 Or wealth. (AR)
 Of which he prides himself
 Because (otherwise) all of the people
 Will do thus.
 Pride should not be born
 Just from silver. (BX)
 Which he so boasts.
 Thus might
 Everyone dol
 But one should not compare
 The fiery deity
 With what is after all silver. (RK)
 Of which he is so proud.
 And that will be
 The fate of mankind.
 So that neither might
 Nor wealth delude them. (WC)
 Which radiates.
 Immediately will do
 All the people.
 It shouldn't be born above
 Radiance
 From what only metal. (VC)

The versification is coerced by the utterance terminal -o and the parallel *vinaq: vinaqir*. The post-verbal particle *vi* is not uncommonly terminal also. All the translations ignore the fact that *k'ak'abeh* and *bano* are transitive verbs and that they have explicit objects (*u*). All of them omit *are* 'this'. BB omits *k u* in the first line. BX omit *ta ch ux ok* in both text and translation. The implication of the passage is that 7 Parrot's vainglory and avarice endanger the proper dedication of mankind to the glorification of the gods.

Now this 7 Parrot
 Had two sons.
 The first was a certain Alligator,
 While the second was a certain 2 Leg,
 And Shield Bearer was the name of their mother,
 The wife of 7 Parrot.
 And this Alligator,
 He was one to play with the great mountains:
 Fire Mouth,
 1 Hunter,
 Cave Falls River,
 Yellow Woman,
 Overflowings,
 Full of Holes,
 To recite
 The names of the mountains
 That were there to be brightened
 And to be created in just one night by Alligator.
 Then, too, this 2 Leg shook the mountains
 By moving around —
 The little mountains
 And big mountains —
 So that it was only as a way of bragging
 That the sons of 7 Parrot did this.
 "Behold me, I am the sun!"
 Said 7 Parrot.
 "Behold me, I am the maker of the earth!"
 Said Alligator.

927. *Cipacna* is the Nahuatl Cipactonal 'day of the alligator', an Aztec divinatory god; see note to line 33. BB, VR, BX, and VC offer Quiche etymologies, and GR gives 'wise fish earth' on some basis. FX has Sipacua throughout. The Nahuatl *cipactli* corresponds to the Quiche day name *imox*. WC translates the name 'the strong'. Alligator heads are very common decorations on the feet of tripod bowls beginning in the 13th century (Tohil Phase) at Zacualpa, though other seemingly calendrical effigies are also found (Wauchope, 1948, pp. 138-9). The animal from which the day is named is probably *Caiman fuscus*; it is restricted to the lowlands (Tozzer, 1941, p. 248).

928. 2 Leg refers to a Yucatecan day name corresponding to 2 Dog in Nahuatl and Quiche; see note to line 184. WC calls him 'the shaker'. GR reads 'earth giant'. The divinatory meaning of 2 Dog may be remotely relevant. The Chol Poval, Ahilabal Q'ih says:

Those of red faces,
 Those of stupid faces,
 Those of crooked hearts,
 Centipede is their spirit.
 It says evil days,
 All five of them.

In the first couplet red (?south, right) is contrasted

Are q'u ri Vuqub Kaqix
 E kaib u q'ahol.
 Are nabeyal ri Cipacna.*
 U kaabal chi q'ut ri Kaab r Aqan.*
 Chimalmat q'ut u bi ki chuch,*
 R ixoqil ri Vuqub Kaqix.
 Are q'u ri Cipacna
 Are chi r e chaah ri nimaq huyub:
 Ri Chi Q'aq',*
 Hun Ah Pu,*
 Pek Ul Ya,*
 X Q'anul,*
 Makamob,*
 Huliz Nab,*
 Ch uch'axik *
 U bi huyub
 X q'oolik ta chi zaqirik.
 Xa hun 'aqab chi vinaqirik r umal ri Cipacna.
 Are ri chi q'u ri Kaab r Aqan chi zilab huyub *
 R umal chi nebovik,*
 Ch'uti huyub,
 Nima huyub —
 R umal xa vi kehe nimarizabal k ib
 X ki bano 'u q'ahol Vuqub Kaqix.
 "Ix va, in q'ih!"*
 X ch'a Vuqub Kaqix.*
 "In va, in banol ulev!"
 X ch'a ri Cipacna.

with stupid (left, ?north). See note to line 2008.

929. Chimalmat (Nahuatl *chimalmatl* 'shield bearer') is the mother of Quetzalcoatl in Aztec tradition and the second wife of Iztac Mixcoatl (white cloud serpent), the first father of the Nahua. Though the name is Nahuatl, it can be read as a Quiche verb; see line 987.

933. Fuego Volcano, department of Sacatepequez, southwest of Antigua.

934. Agua Volcano, department of Sacatepequez, southeast of Antigua.

935. Acatenango Volcano, department of Sacatepequez, slightly south of west from Antigua.

936. Etymology obscure, though the reading *Q'aaq' Ix Q'anil* 'yellow woman volcano' seems plausible; Santa María Volcano, southwest of the city of Quezaltenango.

937. Zunil Volcano, Quezaltenango.

938. An unidentified volcano, perhaps Tajumulco. Huehuetenango is called *chi Nab Hul*. VC identifies this as San Pedro Volcano.

939-41. Omitted by FX.

943. BB has *q'ut* for *q'u ri*.

944. WC and others read the intransitive verb as transitive.

949. *Ix* may be an error for *in*; cf. line 951.

950. Omitted by FX.

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"And it is I who shake the sky
And sunder the whole earth," said 2 Leg.
Just so were the sons of 7 Parrot.
Just so they took their greatness after their father.
And this evil the sons saw —
That nothing would be accomplished then
By our first Mother,
Our first Father, 960
And so their death had to be planned,
And their destruction by the two sons.

XI

And this then was the shooting of 7 Parrot
By the two sons.
We shall tell of the humiliation of each one of them
Who was glorifying himself.
Now 7 Parrot had a great tree,
A nance,
And that was the food of 7 Parrot.
What he sucked was the nance fruit. 970
So he climbed up the tree every day,
And this feeding having been seen
By Hunter
And Jaguar Deer,
They therefore lay in wait for 7 Parrot under the
tree.
The two sons were completely hidden there in the
leaves of the tree,
And when 7 Parrot arrived,
And stopped
Over the food —
The nance — 980
Then of course he was shot by them.
1 Hunter aimed the blowgun pellet

"In chi q'ut k i yov kah,*
Ch in ulih r onohel ulev," x ch'a ri Kaab r Aqan.
Xa vi 'u q'ahol Vuqub Kaqix,
Xa vi chiri x ki qam vi ki nimal chi r ih ki qahav.*
Are q'ut 'itzel x k il vi q'aholab
Ma ha chi banatah ok
Qa nabe chuch,
Qa nabe qahav, 960
Kehe q'ut x noohix vi ki kamik
Ki zachik k umal q'aholab.*

XI

Vae q'ute' u 'ubaxik Vuqub Kaqix
K umal kaib q'aholab.
X chi qa bih ki ch'akatahik chi ki huhunal *
Ri nimarizay r ib.
Are ri Vuqub Kaqix hun nima chee,
Ri tapal.*
Are q'u r echa ri Vuqub Kaqix.
Are ch u lo ri, u vach tapal.* 970
Ch aqan ch u vi chee hu tak q'ih.
X iloma q'ut r echabal *
R umal ri Hun Ah Pu,
X Balan Ke.
Ki q'aq'alen chi q'ut ch u xe chee ri Vuqub Kaqix *
E matzamoh ulo ri kaib q'aholab pa xaq chee *
Ta x opon q'ut Vuqub Kaqix
Tak'al
Ch u vi r echa
Ri tapal. 980
Kate q'ut ta x ubaxik k umal.
Ri Hun Hun Ah Pu takal u baq vub *

953. I read *in* for *i*. Bunzel reports from Chichicas-tenango (1952, p. 428): "They say of the earthquake, that there is a giant under the earth, bound by his hands and feet, and when there is a slight tremor, it is because he has moved his hands or feet a little; and when he turns over on the other side is when there are strong earthquakes." According to the Popol Vuh, both Alligator and 2 Leg are buried, but only the latter is tied. See line 1657 ff.

956. WC has 'they disputed about glory with their father' but this is an unwarranted reading of the verb *qam* 'take'. BB has *xa vi x chi vi*.

962. *Ki zachik* omitted by FX.

965. BX have *x ch'a* for *x chi*.

968. The *nance* (*Byrsonima corinifolia vel crassifolia*) is a wild tree with an edible fruit not unlike a yellow cherry.

970. I read *ok* for *o*.

972. BB, GR, and VR read *r echabal* as the feeding of Hunter and Jaguar Deer, which is negated by the singular pronoun and the nominalized form. It is clear that *r umal* in the following line must refer to the verb 'seen' rather than to 'feeding'. The inflection of *iloma* is obscure.

975. Perhaps this should read *q'aq'alín*.

976. I read *ulok* for *ulo*.

982. The use of the numeral in the name of 1 Hunter occurs also in lines 988, 991, 995, 999, 1016, and 1017. The numeral is consistently omitted in earlier and later portions of the text, e.g., lines 973 and 1133. There may be a confusion of Hunter with his father, described in line 1688 ff., though numerals are freely omitted or included in calendar names, and both may have been 1 Hunter. See also note to line 4193.

So that it would hit his mouth,
 So that it would break his jaw.
 Since he had climbed up the tree,
 He fell flat on the ground
 And went sprawling.
 Then 1 Hunter came running up.
 Actually he came up to grab him,
 But in fact when the grabbing was over 990
 It was the arm of 1 Hunter
 (That was grabbed) by 7 Parrot.
 Suddenly he dropped down again
 And bent back his shoulder joint.
 Then 1 Hunter was released
 By 7 Parrot.
 Only they did well.
 They weren't beaten by 7 Parrot,
 And as it was, 1 Hunter's arm was taken
 By 7 Parrot. 1000
 When he got to his house,
 It was just carrying his jaw that he arrived.
 "What did you bring back?" asked Shield Bearer
 then,

983-4. All translations agree on reading *kakate* 'jaw'; I nonetheless believe the couplet and the grammar justify *ch u kaq' u te* 'that it might hit his opening.' Similarly the second verb has universally been read as *raquh* 'shout'; I read *raqih* 'break'. See, however, line 1061.

986. I read *taq'il*.

987. *Malamat* from *malah* 'scatter'. The form is intensive causative: 'he was made to scatter completely'. The alternative reading of "Chimalmat" (wife of 7 Parrot) seems counterindicated by the singular verbs in the next two lines and by the implication later that Chimalmat was at home and ignorant of these events (line 1003 ff.).

993-4. The course of the fight is erratic in translation:

He crouched to grab him
 And tore his arm from the point of his shoulder (FX)
 Who immediately shook him
 And tore violently at the end of his shoulder (BB)
 Pulled it suddenly
 And tore out his shoulder joint (NP)
 Who immediately shook him
 And suddenly tore at his shoulder blade (GR)
 At that very moment 7 Parrot seized Hunter's shoulder
 Threw him to the ground and tore off his arm (SJ)
 And pulling on (his arm)
 He doubled it back from the end right to the shoulder (AR)
 (Pulled off Hunter's arm), which fell off easily
 When it was bent back from the shoulder joint (BX)

Ch u kaq' a te*
 Ch u raquh u chi.
 Ta x pe ch u vi chee
 T'aqal ch u vach ulev *
 Chi malamat q'ut.*
 Ri Hun Hun Ah Pu 'anim x beek
 Qitzih vi x be, u chapa.
 Kate q'ut ta x qupix ula 990
 U q'ab ri Hun Hun Ah Pu
 R umal ri Vuqub Kaqix
 Hu zuq x tzak ulok *
 X meho 'ulok tzam u teleb.
 Ta x u tzoqopih chi q'ut Hun Hun Ah Pu
 Ri Vuqub Kaqix,
 Xa vi 'utz x ki bano.
 Ma nabe ki ch'akatahik tah r umal Vuqub Kaqix.
 U qam chi q'ut u q'ab ri Hun Hun Ah Pu
 R umal ri Vuqub Kaqix. 1000
 Ta x be chi r ochoch,
 Xa chi q'ut u lot'em u kakate x oponik.
 "Naki pa x qamov chila?" x ch'a q'u ri Chimalmat,*

Twisted (his arm) out
 And tore it out of (his) shoulder (RK)
 But 7 Parrot seized his arm
 And pulled it up his back (WC)
 Soon he shook it
 He tore it quickly from his shoulder (VC)

I know of no warrant for rendering *tzak* with 'grab, shake, tear, pull or twist'. Like BX, I read it as *tzakah* 'fall, sink, drop'. The second verb is clearly *mehoh* 'fold, double, bent' as AR has it. The text does not state that the arm was severed until line 999. Girard (1952, p. 76) notes that Codex Borgia (p. 18) depicts a bird carrying an arm.

1003. VR read the verb as *kamih* 'die' and then mis-translate that as 'try to kill'. The sentence is grammatically odd, and may represent the first appearance of polite address in the Popol Vuh. Polite address is also used by 1 Hunter and 7 Hunter to 7 Parrot (line 1067 ff.)—though they are disguised as orphans at the time—and to 1 Leg (line 1516 ff.). It is also used by Blood Girl to her father (line 2315 ff.) and mother-in-law (line 2438 ff.). The only use of the polite plural occurs in line 2311. Polite address does not occur in Cakchiquel; the Quiche forms are native, probably deriving from the abstractive *ahavalal* 'lordship' and the adjectival plural *ahavalaq* 'lordly' to give *lal* (sing.) and *alaq* (pl.). It is doubtful that they could have been developed earlier than the 14th century. It is notable that all uses of polite address in the Popol Vuh occur in that part of the text devoid of late Nahuatl influences (presumably no later than the 15th century). Hence it seems plausible to ascribe the stories of "7 Parrot" and "1 Hunter and 7 Hunter" and

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The wife of 7 Parrot.
 "What is it!
 Why they are two devils!
 They shot me
 And dislocated my jaw
 So that my jaw is just broken.
 My teeth still hurt!
 First I'll put this up over the fire and let it hang
 1010
 And dangle over the fire
 Until they come to get it back.
 Truly they are devils!"
 Said 7 Parrot
 As he hung up 1 Hunter's arm.
 They were thinking it over, 1 Hunter
 And Jaguar Deer, and then they spoke
 To a grandfather —
 Completely white were the grandfather's
 hair and beard—
 1020
 And a grandmother —
 Truly humble was the grandmother too —
 They were just all bent over,
 Very old people.
 Great White Pig was the grandfather's name;
 Great White Coati was the grandmother's name.
 And what the sons said
 To those who were
 The grandmother
 And grandfather was:
 1030
 "Let us accompany you
 And go to get our arm from 7 Parrot.
 We shall just follow
 Behind you.
Really these are our grandsons
Who are accompanying us.
Their mother is dead,
And their father,
And so they follow along everywhere

R ixoqil Vuqub Kaqix.
 "Naki pa ri!
 Ri, e kaib q'ax tok!*"
 Mi x i ki vubah
 Mi x zilibatah nu kakate
 R umal xa ka chuy v ehe.*
 V e, ka q'axov chik!
 1010
 Mi nabe mi x nu qam ulok ch u vi q'aq' q'ut chi
 xeke vi
 Chi tzayaba ch u vi q'aq'.
 Ta k ul ki qama chik.
 Qitzih chi, e q'ax tok!"
 X ch'a ri Vuqub Kaqix
 Ta x u xekeban u q'ab ri Hun Hun Ah Pu.*
 Ki naohinik chik ri Hun Hun Ah Pu,
 X Balan Ke, ta x ki biih q'ut
 Chi r ech hun mama.
 Qitzih zaq chik r izumal vi chi mama.*
 1020
 Hun q'ut atit.*
 Qitzih kemel atit chik.*
 Xa k e lukukila chik *
 Chi rihitaq vinaq.
 Zaqi Nim Aq u bi mama.
 Zaqi Nima Tziz q'ut u bi 'atit.*
 X e ch'a q'u ri ri q'aholab
 Chi k e ri,
 Atit,
 1030
 Mama:
 "K ix q ach' bilah tah
 Chi be ta qama qa q'ab r uq Vuqub Kaqix.
 Xa k oh tere,
 Ch iv ih.
 K'i ri qa mam *
 Ri q ach' bilan.
 Kaminak ki chuch,
 Ki qahav.
 Kehe q'ut k e tere qotil a vi *

"Blood Girl" to the 14th century in something like their present form. See note to line 3292. The use of polite forms became very much commoner in colonial Quiche.

1006. *Q'ax tok* 'pain stab' apparently refers to demons who cause suffering and pain. It is a favorite term of abuse in the Popol Vuh.

1009. The verb is probably *chuyuh* (see line 1104). The translation 'unhinge, dislocate' rests on the authority of FX. I do not know where FX and others get 'shake, wobble' for *q'axoh*.

1016. The MS has *xekeba*.

1020. I am not certain of 'beard'; the phrase may also be read 'the hair of the head on the old man'.

1021. BX omits *q'ut*; the MS has *cu*.

1022. This should perhaps read *kemal*.

1023. It is of interest that FX reads this as 'hunch-backed'. Hunchbacked figures are common among the archaeological remains of the early centuries A.D. BX read 'could hardly walk' but it is clear that the verb means 'stooped, all bent over'.

1026. BX have *nim* for *nima*.

1035-41. That these lines are part of a quotation within a quotation was an insight of BB's, confirmed by the pronouns, although rejected or ignored by several later translators.

1039. *Kotilavi* (?). *Qotolah* 'to snake along', *qotil*

Behind us.
 We might just give them away,
 Because just removing jaw bugs
 Is what we do,
 You can say,
 And as though we were children
 Will 7 Parrot look at it.
 As for us,
 We shall be given your instructions,"
 They said,
 Those two sons.
 "That's fine," they said then,
 And so in fact they went.
 And finally there was 7 Parrot
 Before his throne,
 When the grandmother passed by,
 And the grandfather,
 And playing along at it
 Were the two sons behind them.
 Then they passed
 Below the lord's house,
 And groaning was the mouth
 Of 7 Parrot because of his teeth.
 And when 7 Parrot saw the grandfather
 And grandmother accompanying them,
 "Where are you going, our grandfathers?"
 Was what the lord said then.
 "Just looking after ourselves, oh lord," they said
 then.
 "Who is it that looks after you?
 Aren't those your children
 Who are accompanying you?"

1040 Chi q ih.
 Ta la k e qa zipah vi *
 R umal xa 'elezan u chikopil eyah *
 Ka qa bano,
 K ix ch'a.
 Kehe q'u ri, oh ak'alab
 Chi r ilo ri Vuqub Kaqix.
 Xa vi, oh,
 K oh yavik i naoh,"
 X e ch'a ri,
 1050 E kaib q'aholab.
 "Utz ba la," x e ch'a q'ut.
 Kate q'ut ta x e beek
 Tzamal q'u bi Vuqub Kaqix *
 Ch u vach u q'alibal.
 Ta x e' iq'ovik ri, atit
 Mama,
 K e' etz'eyah q'u ri
 E kaib q'aholab chi k ih.*
 Ta x e' iq'ov
 1060 Ch u xe r ochoch ahav.
 K u raquh q'ut u chi *
 Ri Vuqub Kaqix r umal r e.
 Ta x k il q'ut Vuqub Kaqix ri mama,*
 Atit k ach' bilan k ib,
 "A pa k ix pe vi, qa mam?"
 X ch'a q'u ri, ahav.
 "Xa, oh tzuqubey q ib, lal ahav," x e ch'a q'ut.*
 "Naki pa, i tzuqubal?*"
 Ma, iv alquval ri
 Iv ach' bilan?"
 1070

'repeatedly', and *kotih* 'surround' are possible bases of translation, but there seems no way of choosing among them: 'and so they follow and slither along then' or 'and so they follow along everywhere' or 'and so they follow around where it is'. The differences are glossed over in existing translations. I have opted for the second.

1041. The pronouns preclude WC's 'where one gives us alms'. The subject of the verb is 'we' and the object 'them'.

1042. FX and others have translated 'worms' here but the Quiche expression is not that definite; 'little animals of the jaw' would be fairly literal. The reference may be to a concept of intrusive spirits.

1053. This is a problem:

To the corner of the house of 7 Parrot (FX)
 (To) the edge where 7 Parrot was lying (BB)
 To the place where 7 Parrot lay (NP)
 At the foot of the chief's house, 7 Parrot (GR)
 Before the house where 7 Parrot (VR)
 Towards their goal, where 7 Parrot (SJ)

Towards the place where they found 7 Parrot lying (AR)
 And found 7 Parrot reclining (BX)
 Raised the seat the 7 Parrot (VC)
 Towards their goal, and saw 7 Parrot seated (RK)
 Where 7 Parrot lay (WC)

I believe the force of *tzamal* 'limit, edge' to be adverbial, and read *q'u (u)bi (k)* 'and there (was)' rather than *kube* 'sitting'.

1058. 'Playing' is omitted by RK.

1061. This expression may also be represented in line 984. I read the verb as *raqoh*. The MS has *cu* for *q'ut*.

1063. BX have *ta x r il q'ut*.

1067. The twins use polite address to 7 Parrot throughout this passage. It is interesting that when their sons pull an identical ruse on the lords of Hell, they use the familiar (line 4437).

1068. The implication is stronger in Quiche that of course older people would have someone looking after them.

The Second Creation

"Not at all,
Oh lord.
They are our grandchildren
And descendants,
But it is just we who feel sorry
For them,
Giving them a share,
A portion which we give them, oh lord,"
Was what the grandmother said,
And the grandfather.
And the lord was dying
Of the pain in his teeth,
But willy nilly he continued to bear it
And spoke:
"Would that I might beg before you
That you feel sorry for me.
What kind of poison can you make?
What kind of poison can you cure?"
He said then,
The lord.
"We just remove jaw bugs,
And we just cure eyes.
We just set bones, oh lord," they said then.
"That's fine. Would that you cure my teeth.
Really it hurts constantly.
It is unbearable.
I can't sleep from it,
That and my eye.
They just shot me,
Those two devils.
Since it began
I haven't been able to eat from it.
So now have pity on me.
Just agony is the throbbing
Of my jaw still
And my teeth."
"All right, oh lord.

1073-4. *Mam* 'man's grandchild'; *iy* 'woman's grandchild'.

1081. Literally, 'was finished off'.

1082. BB and SJ have *ve* for *re*.

1083. I.e., drew himself up. The line is obscure and variously translated:

So that it was by sheer will power that (FX)

And it was with effort that (BB, GR)

He only made signs (VR)

He made violent gestures (SJ)

Only with great difficulty (AR)

He could hardly (BX)

He rocked from side to side and only with the greatest difficulty (RK)

"Ma ha bi,
Lal ahav.
E qa mam,*
R iy.
Xere na, are ka qa toq'obah
Ki vach,
Ri yaaxel hu pir,
Ch'akab ka qa ya chi k ech, lal ahav,"
X e ch'a q'ut ri, atit,
Mama.
K utzin q'u ri, ahav,*
U q'oxom r e,*
Xaku nimak va ch'ih chik,*
Ka ch'avik.
"In ta ba kanih ch i vach
Chi toq'obah ta nu vach
Naki pa qiy chi bano?
Naki 'on qiy chi kunah?"
X ch'a q'ut
Ahav.
"Xa, u chikopil eyah chi q elezah.*
Xa q'u, u baq' u vach chi qa kunah.
Xa baq chi qa viqo, lal ahav," x e ch'a q'ut.
"Utz ba la, chi kunah ta ba v e.
Qitzih ka q'oxovik hu tak q'ih *
Ma vi ch oq'itahik.
Ma ha bi nu varam r umal
R uq u baq' nu vach.
Xa x i ki 'ubah
E kaib q'ax tok.
Ta x tikarik
Ma vi k in echahik r umal.*
Kehe ta q'ut chi toq'obah vi nu vach
Xa kach' u yub *
V che chik
Ri v e."
"Utz ba la, lal ahav,

Only with difficulty (WC)

Only with gestures (VC)

I do not see the logic of the FX translation, which has been generally honored. I think the line is to be read *xa ki nimak ka ch'ih chik*, literally, 'willy nilly he endured further'.

1091-3. GR alludes to a parallel from Sahagún referring to a goddess of those who remove worms from teeth and eyes.

1095. The MS has *ta* for *tak*.

1102. BB has *echavik*.

1104. See line 1009. AR and WC read the verb as *yubeh* 'squeeze', others as *chuyuh* 'hurt'.

It must be a bug that's eating it.
 But a replacement should be put in,
 And your teeth should come out."
 "It might not be good to have my teeth out;
 It is just because of them that I am lord.
 My decoration is my teeth
 And my eyes."
 "We shall put them back again then,
 A replacement of ground bone."
 They would put back ground bone
 Which was only white corn.
 "Very well, take them out if you please," he said
 then,
 And then the teeth of 7 Parrot came out, 1110
 Only white corn were the false teeth that were put
 in,
 So it was just gleaming white from the corn he
 got in his mouth.
 At once his face fell,
 And he no longer looked like a lord.
 What was in his teeth finally came out —
 The brilliant blue inlays in his mouth.
 And then 7 Parrot's eyes were cured.
 When his eyes were fixed, that was the end of the
 silver.
 He didn't seem to feel any pain,
 But just continued to watch 1130
 While they finished
 And the pride went out of him.
 That was just the idea of Hunter
 And Jaguar Deer.
 And then 7 Parrot died,
 And then Hunter took his arm.
 And Shield Bearer died also,
 The wife of 7 Parrot,
 And thus was the loss of the wealth of 7 Parrot,
 Only the curer got it: 1140
 The gems

Chikop ba ka q'uxuvik.*
 Xa ch ok u k'exel,
 Ch el ri, e la." 1110
 "Ma ba 'utz lo ch el ri v e,*
 R umal xere, in ahav vi.
 Nu kavubal ri v e,*
 R uq u baq' nu vach."
 "X chi qa koh chik na q'ut
 U k'exel hok'om baq."
 X ch ok chik are q'ut hok'om baq
 X ri xa zaqi 'ixim.
 "Utz ba la, ch iv elezah, chi too ulok," x ch'a q'ut.*
 Ta x el q'u ri r e Vuqub Kaqix. 1120
 Xa zaqi 'ixim u k'exel r e x okik.
 Xa chi q'u zaq huluhuh chi 'ula 'ixim p u chi.
 Hu zuq u x qah u vach
 Ma vi, ahav chik x vachinik.
 X k'iz elik ri r e —
 Q'uval rax kavakoh p u chi.*
 Ta x kunax chi q'ut u baq' u vach Vuqub Kaqix.
 Ta x ch'olik u baq' u vach x k'iz elik ri puvaq.*
 Ma na q'ax tah x u nao.
 Xa vi xere ka muqunik. 1130
 Ta x k'iz q'ut elik ri,*
 U nimarizabal r ib.
 Xa vi ki naoh ri Hun Ah Pu,
 X Balan Ke.
 Ta x kam q'ut ri Vuqub Kaqix,*
 Ta x u qam q'ut u q'ab ri Hun Ah Pu.
 X kam nay puch Chimalmat,
 R ixoqil Vuqub Kaqix.
 Kehe q'ut u zachik u q'inomal Vuqub Kaqix ri,
 Xa, ah kun x qamovik: 1140
 Ri q'uval,

1108. The particle *ba* 'probably' is omitted in all translations save BX. BB has *q'oxuvik*.

1111. The negative is omitted by RK and BB; the particle *ba* is again generally ignored.

1113-4. Tooth decoration was practiced among the Mayan lords as early as the 4th century A.D., T-shaped incisors being a common form. Turquoise inlays were also made. See line 7309. The appearance of 7 Parrot suggests that of extant mosaic masks from early Middle America with blue teeth and silver eyes. See line 843 ff.

1119. *Chi too ulok* offers translational difficulties; it is omitted by VR and translated 'help me' by everyone else. The verb is clearly *tooh* 'help' but the text does not

say 'help me'. Something like 'take them that it may help out' is close to a literal reading. BX have *q'u* for *q'ut*.

1126. BX have *kaval*.

1128. Nothing in the text specifies that it is the pupils of his eyes which are stripped, as AR proposes. The specific reference of the expression *u baq' u vach* is 'the orbit of the eye'. In modern Quiche the phrase has become the generic word for 'eye'.

1131. The MS has *cu* for *q'ut*.

1135-6. There is some suggestion here of intentional punning: *kam* 'die', *qam* 'take' and perhaps *q'ab* 'arm', *kaab* 'two'.

The Second Creation

And jewels
That were meant to glorify him here
On earth.
The power of the grandmother,
The power of the grandfather had worked.
Then they took their arm.
It was put back and grafted to its joint
And well again
It became. 1150
But as for the death of 7 Parrot, they desired it,
So they had accomplished it.
They had seen evil in it.
It was boasting.
And so they went on again,
The two sons,
But it was the word of the Heart of Heaven
Which they did.

XII

And so these then are the deeds of Alligator in turn,
The first son of 7 Parrot. 1160
"I am the maker of mountains,"
Said Alligator.
And so Alligator
Was bathing at the edge of the water
When there passed by
Four hundred sons,
Hauling a tree,
A post for their house.
Four hundred of them were walking along,
And they had cut 1170
A great tree
For the cross-beam of their house.
And there came Alligator
And arrived where there were four hundred sons.
"What are you doing,

1144. The copyist of the MS mistakenly inserted lines 1275-95 at this point, but crossed them out.

1146. Previous translators agree in making the verb here plural and transitive. It is singular and intransitive.

1148. BB and SJ read *x tiki, ta x uk ok* and translate 'and set it, and when they had put it back properly'. There is no warrant for a plural subject.

1149. BB and BX read *utzohik x uxik* and translate 'leaving it perfectly well'. VR read *utzohik ix uxik* 'and they located it very well'. SJ, RK, and WC read *utz chik x uxik* 'it was all well again'. VC has the BB reading but translates 'careful it was'.

1153. Cf. line 898. Note that scansion and translation are coerced by the utterance terminal -o.

1166. In Mexico the 400 Rabbits were the gods of *pulque*,

Yamanik,
X u punabeh varal
Ch u vach ulev.*
Naval atit,
Naval mama x banovik.*
Ta x ki qam q'ut ki q'ab,
X tikitax u kok,*
Utz chik *
X uxik. 1150
Xa r umal u kamik Vuqub Kaqix x k ah
Kehe x ki bano.
Itzel x k ilo *
Nimarizabal ib.
Kate q'ut x e be chik
E kaib q'aholab.
Xa, u tzih ri, u K'ux Kah
Ta x ki bano.

XII

Vae chi q'ute' u banoh chik Cipacna,
U nabe q'ahol Vuqub Kaqix. 1160
"In banol huyub,"
Ka ch'a ri Cipacna.
Are q'u ri Cipacna
K atinik ch u chi ha,
Ta x e' iq'ovik
O much' q'aholab,*
E hur vi chee
R aqan ki kabal.*
O much' ch u binik,
Ta x ki k'at q'ut * 1170
Hun nima chee,
U vapalil ki kabal.
Kate q'ut x be ri Cipacna,
X opon q'u chila k uq ri, o much' q'aholab.*
"Naki pa k i bano,

But they said

That wine is called 400 Rabbits

Because there were many

And varied ways of drunkenness.

(Sahagún, 1938: 1:313)

There is also a myth about the 400 Cloud Serpents (Mixcohua) who were closed in a cave for four days and were then given maguey to suck and invented *pulque* (BB, p. lxxvii).

1168. For some reason SJ considers the word *kabal* to be Ixil. Girard (1952, p. 356) reports that in Chichicastenango the Flying Pole is cut into lengths at the end of the dance in which it is used, and given to the *principales*, who may use them only for house beams.

1170. VR read *k'at* 'burn' for *q'at* 'cut'.

1174. BX have *k'a* for *q'u*.

You boys?"
 "It's just a tree —
 We can't lift it."
 "Shoulder it.
 I'll carry it.
 Where does it go?
 What sort of use do you want from it?"
 "It's just the cross-beam
 Of our house."
 "All right,"
 He said then.
 And when he had lifted it
 He put it on his shoulder and took it
 To the door of the house
 Of the four hundred sons.
 "Why don't you stay with us,
 Son?
 Where are your mother
 And your father?"
 "I have none,"
 He said then.
 "Let us perhaps press you then
 To get some more chopped tomorrow,
 Another of our beams,
 A post for our house."
 "Good,"
 He said again.
 And then they took counsel,
 The four hundred sons.
 "Here is this boy: what should we do with him?
 Let us kill him,
 Because it is not good what he does:
 He lifts the beam all by himself.
 Let us dig a big hole here,
 And then we'll make him go down there
 in the hole.
 Go get it;
 Lift the dirt out of the hole, we'll tell him.
 And when he is bending over down in the hole,
 Then we can throw a big beam down there
 And thus he will die in the hole,"
 The four hundred sons said.
 And so they dug a big hole that went very deep
 And then they called Alligator.

1179. SJ, AR, RK, and WC put this line in the mouths of the boys, which is possible but not necessary. This makes for a split couplet.

1188. The MS has *cu* for *q'ut*.

1197. This line is usually omitted in translation. BB reads 'we'll pick you up', but this is incomplete and un-

Ix q'aholab?"
 "Xa chee —
 Ma vi ka qa hako."
 "Chi teleba,*
 1180 X ch in teleh. 1180
 A pa k opon vi?
 Naki pa, u chak chi 'i k'ux?"
 "Xa, u vapalil
 Qa kabal."
 "Utz ba la,"
 Ka ch'a q'ut.
 Ta x u huruh q'ut,
 X u teleba q'ut aqan ok *
 Ch u chi ki kabal
 1190 O much' q'aholab. 1190
 "Xa ta vi k at q'ohe q uq,
 At q'ahol.
 Q'o pa, a church,
 A qahav?"
 "Ma ha bi,"
 X ch'a q'ut.
 "Ka qa chaq'imah ta na ba *
 La chuveq ch u vabaxik chik *
 Hun qa chee,
 1200 R aqan qa kabal." 1200
 "Utz,"
 X ch'a chi q'ut.
 Kate q'ut x qam ki naoh ri,
 O much' q'aholab.
 "Are ri, ala! Hu pa cha chi qa ban chi r e?
 Chi qa kamizah tah
 R umal ma vi 'utz ri k u bano,
 Xa, u tukel mi x u yak ri chee.
 Qa k'oto hun nima hul chiri
 1210 Ta q'ut chi qa tzaq vi qah ok pa hul. 1210
 H a qama;
 Qaha, ulev pa hul, k oh ch'a ta chi r e chi.
 Are ta q'ut pachal qah ok pa hul,
 Ta qa tarih qah ok ri nima chee chiri.
 Ta q'ut chi kam vi pa hul,"
 X e ch'a q'ut o much' q'aholab.
 Ta x ki k'ot q'ut hun nima hul naht x qahik,
 Ta x ki taq q'ut ri Cipacna,

convincing. VC has 'work (*chakuh*)'. I interpret it as *chaq'imih* 'shove, push'.

1198. GR translates *vabaxik* 'point out', making it transitive and active. It is intransitive and passive. None of the translations is very tight here.

"We beg of you,
Go and dig some more earth. 1220
We can't do it," he was told.
And he said, "All right,"
And then went down in the hole.
"Call up
When the dirt is all dug up
So that you have got really deep,"
He was told.
"Yes," he said,
And began to dig the hole.
Only the hole he dug was to save himself. 1230
He knew he was to be killed,
So he dug a branch in the hole to one side.
The second hole he dug
Was to save him.
"Well, how far along are you?"
The four hundred sons shouted down then.
"I'm digging it fast,
So I'll call you just as soon
As the digging is finished up,"
Said Alligator from down there in the hole. 1240
But he was not digging the bottom of the hole
Which was to be his grave,
But rather he was digging his own hole
As a shelter for himself.
And so when Alligator finally called up,
He was safe in the earth there in the hole when he
called up.
"Come on then.
Come.
Take the earth,
The dirt from the hole. 1250
It is all dug.
I have made it really deep.
Can't you hear my call maybe?
There it is now, your call,

"Oh kanih ch av ech,*
Chi be ta, a k'oto chik ulev. 1220
Ma vi ka qa riqo," x uch'axik.
"Utz ba la," x ch'a q'ut,
Kate q'ut x qah pa hul.*
"Ka zik'in ulok *
Ta k'ototah ok ri, ulev,
Naht ta chi qahik av umal,"
X uch'axik.
"Ve," x ch'a q'ut.
Ta x u tikiba, u k'otik hul.
Xa q'u, u hul x u k'oto, u kolobal r ib. 1230
X r etamah ri, u kamizaxik,
Ta x u k'ot q'ut hun vi chi hul ch u tzalanem.
U ka hul x u k'oto *
X kolotah vi.
"Q'a ha nik 'an pa la?""*
X uch'ax q'u qah ok k umal o much' q'aholab.
"K in an u k'oto.
Ve, x k ix nu zik'ih aqan ok.
Ta ch utzin ok u k'ototahik,"
X ch'a 'ulok Cipacna chiri pa hul. 1240
Ma q'u' are k u k'ot u xe hul ri,
U mokikil.*
Xa, u hul k u k'oto
Kolobal r ib.
Kate q'ut ta x zik'in ulok ri Cipacna
Kolon ch u k'a chiri pa hul ta x zik'in ulok.*
"K ix pet ok.
Ch ul
I qama, ulev,
R achag hul. 1250
Mi x k'ototahik.
Qitzih nah mi x qah v umal.
Ma pa k i ta nu zik'ibal lo?
Are q'u ri, i zik'ibal

1219. The omission of the aspect marker here causes SJ and FX to read the verb as a noun but without much success. The English translation is quite literal.

1223. VR make this direct discourse in the second person. It is clearly third person, and the boys use familiar address to Alligator.

1224-5. BB and AR fail to read these two lines as direct discourse, which is confusing and requires ignoring the verb structure.

1233. FX reads *u q'ab hul* 'an arm of the hole' but there is no need to depart from the text. On the other hand, all the translators have ignored *hun vi* in the previous line, which has the same force. According to Girard (1952, p. 358) the Quiche duplicate this lateral

hole when digging the hole for the Flying Pole Dance. Special offerings are made to "the spirit" in this side hole.

1235. *An* is omitted by FX and GR and is interpreted by others as an adverbial particle. From its placement it must be an auxiliary verb, probably *anik* 'run, hurry'.

1242. *Mokikil* is interpreted as implying 'as he was hired to do' by BX, which is plausible etymologically but less so poetically. I read *muqikil* 'tomb'. The ancestral Quiche buried their dead in small stone slab or masonry tombs with burial offerings. The Aztec custom of cremation was introduced in the 15th century (Wauchope 1948, p. 12).

1246. *Ch u k'a* is omitted in previous translations.

Only down here
It echoes
As though you were one remove
Or two removes away,
It sounds like,"
Alligator called up from the hole. 1260
But he stayed hidden down there,
Shouting up from down in the hole.
And so their big beam was dragged over by the boys

And then they dropped the beam right down into
the hole.
"He isn't there.
He doesn't say anything.
Let's listen now while he groans
Until he dies,"
They said to each other,
But they whispered quietly, 1270
And they just hid themselves, each one separately
When they had dropped the beam down.
And so he spoke.
Then he groaned.
He called out just once more,
The moment the beam was dropped.
"Ahah! It is done!
Very good!
We've done it to him!
He's dead! 1280
What if further
He had continued
What he was doing,
What he was working at?
Why he would have become
In fact the first,
And imposed himself with us

Xa, ubi
Ka xohanik,
Kehe ri hun elebal,*
Kaib elebal ix q'o vi,*
Ka nu tao,"
X ch'a 'ula ri Cipacna pa 'u hul. 1260
Chiri q'ut matzal chi vi 'ulok
Ka zik'iyah chi 'ula pa hul.
Are q'ut ka hurux ulok ri ki nima chee r umal
q'aholab
Kate puch x ki tarih qah ok ri chee pa hul.
"Ma q'o.*
Ma ch'avik.
Chi qa na ta ch u raquh u chi
Ta kam ok,"*
X e ch'a chi k ibil k ib.
Xa k e hazalahik. 1270
Xa pu chi matzalah ki vach chi ki huhunal *
Ta x ki tarih qah ok ri chee.
Are q'u x ch'a q'ut
Ta x u raquh u chi
Xa hu pah chik x zik'inik *
Ta x qah apan ok ri chee.
"Ok'a, mi x utzinik.
K'i 'utz.
Mi x qa bano.
Chi r e mi x kamik. 1280
A ta la be *
Chi taqen
(Mi) ch u bano.*
Ch u chakuh.
Ta ch u x ok.
U nabe la *
X u koh ula r ib q uq

1257. All the translations are loose about *hun elebal* 'one going'. BX suggest 'one or two elevations', which is good, but the proposed English translation is even closer to the Quiche.

1258. SJ's otherwise quite literal interpretation of this passage is flawed by his throwing this verb with the following one, a reading precluded by the verbal terminative *vi*. AR apparently follows him.

1265-6. The general translation is 'let no one speak', but this is neither grammatically nor poetically justifiable. Omission of aspect markers with imperative meaning is quite unlikely.

1268. Omitted by FX, who also greatly abbreviates the following lines.

1271. BB and GR have 'but they covered their mouths, looking at each other' but this is a mistranslation. VR's translation is also wrong.

1275-95. These lines were mistakenly copied after line 1144 in the MS but were crossed out; they constitute the only passage therefore for which we possess a duplicate text. They show that our text needs correcting as follows: in line 1283 *mi* has been omitted and in line 1290 *chi* has been omitted; in lines 1293-4 we should read *oxib* rather than *oxih*, *xa vi* rather than *q'o ri*, and *ch eq'ovik* rather than *k e' eq'ovik*. (In line 1275 BX have *pupak* for *hu pah*.) If this is the normal accuracy of the copyist, our text is indeed corrupt: the average would be one wrong line in 5 or 0.3 mistakes per line!

1281. VR convert this into a 'steep road', which is fanciful. VC corrects it.

1283. See note to line 403.

1286. The Mayan peoples generally have an acute sensitivity to rank order.

The Second Creation

And among us!
Even us,
The four hundred sons!" 1290
They said then,
And again they rejoiced.
"It will be, for the making of our wine, three (days),
And three (days) having passed
Let us drink to our home,
Our house,
Even we,
The four hundred sons!" they said.
"So tomorrow we'll see,
And the next day we'll see 1300
If the ants don't come
From the ground.
When he is rotted,
When he is decomposed,
Then it will console our hearts
When we drink our wine," they said.
And Alligator, there in his hole, heard
When the boys said, "the next day."
And on the second day,
Then the ants assembled. 1310
They ran about.
They swarmed around,
And then they got together
Under the beam.
Quickly they took in their mouths the hair
And they took in their mouths the nails of
Alligator,
And when they saw it,
The boys (said),
"Isn't that devil finished off?
Just look at the ants! 1320
They have already gathered there.
They have swarmed there.

Chi qa xol puch,
La, oh,
O much' chi q'aholab!" 1290
X e ch'a q'ut
K e kikot chik.
"Xa vi 'u banik qa kiy oxib *
Ch eq'ovik oxib puch
Chi q uqah laqabebal *
Qa kabal,
La, oh,
O much' chi q'aholab!" x e ch'a.
"Chuveq q'ut chi q ilo,
Kabih puch chi q ilo. 1300
Ma pa chi pe zanik
Pa 'ulev.*
Ta chivin ok,
Ta q'ey ok.
Kate q'ut k u 'ul chi qa k'ux *
Ta q uqah ri qa kiy," x e ch'a q'ut.
K u ta q'u 'ulok ri Cipacna chiri pa hul
Ta x ki biih q'aholab ri ka,*
Ch u kaab q'ih puch *
Ta x t'ubukih zanik* 1310
K e binovik
K e buchuvik
Ta x e q'ulun
Xe chee.
Hu mah ki kayeloon iz *
Ki kayeloon puch r ix k'aq Cipacna.
Ta x k il q'u ri
Q'aholab,
"Mi pa x utzin ri q'ax tok?
Ch iv ila na zanik! 1320
Mi x e q'ulun ulok
X e t'ubukih ulok

1293. The MS has *quij*, which might be *ki'* 'sweet' or *k'iy* 'maguey'. It has been interpreted as *chicha*, which is related to neither. *Pulque* seems never to have caught on in Guatemala. It is more likely a form of *balche*, the preparation of which has been described by Redfield and Villa Rojas (1934, p. 38): "Four pieces of bark, about a foot long, are pounded with sticks and placed in a jar with two *ficaras* of water and a cup of honey. It is left three days and then tasted. If it is not good, more honey is added and it is allowed to stand till it comes out yellow, good."

1295. *Laqabebal* is translated 'foundation' by GR, SJ, AR, and BB, and 'dishes' by VR, but poetically it is parallel to *kabal* 'hut' and it is literally 'residence'. NP and WC omit it. VC gives 'at once'.

1302. The MS has *pu* for *pa*.

1305. VR somehow get 'burial' out of this. I believe the verb to be *k'ulih* 'console'. Apparently so does WC. Other translators have apparently read *k'uluh* 'sit down'.

1308. *Ri ka* is omitted in previous translations.

1309. SJ has *ka ch u kabih*.

1310. No particular species of ant is alluded to. The Popol Vuh later distinguishes fire ants or *chay zanik* (one of the *Myrmecinae*) and the large fierce *cheken zanik* called *zompopo* in Spanish (probably one of the *Ponerinae*). See lines 3777-8. There is also a smelly flying ant called 'female ant (*r atit zanik*)'.

1315. *Hu mah* is generally ignored in translation. VR's 'some of them' is inadmissible. The literal meaning is 'at a stroke'.

They have quickly seized his hair.

Those are his nails that you can see!
We did it!"

They said to each other then.

But Alligator was still alive.

He had just cut the hair off his head.

He had just bitten off his nails

In order to give them to the ants,
So that the fact that he had died

Would be known to the four hundred sons.

And so they started on their wine on the third day

And then all the boys drank heavily,

And all the four hundred sons got drunk

Until they knew nothing further.

And then their house was pulled down

On their heads by Alligator.

They were finished off

And all of them destroyed.

There were not even one

Or two of the four hundred sons who were saved.

They were killed by Alligator,

The son of 7 Parrot.

And since they died,

These four hundred sons,

They are said to have gone to be stars.

"The Group" is the name for them,

Though that may be a play on words.

And so we shall now tell

Of the destruction of Alligator in turn

By the two sons,

Hunter

And Jaguar Deer.

XIII

This then was the destruction,

The death of Alligator

When he was attacked again

By the two boys,

Hunter

And Jaguar Deer.

This was a further blow to the hearts of the sons:

The four hundred sons who died because of

Alligator.

Only fish,

Only crabs

Hu mah iz ki kayen

Q'o r ix k'aq ri ch ila na.

Mi x qa bano."

Q'a x e ch'a chi k ibil k ib.

Are q'u ri Cipacna xa vi k'azilik

X u q'at ulok r izumal u vi

Xa pu k u q'ux ulok r ix k'aq

1330 Chi r e k u ya 'ula chi k ech ri zanik.

1330

Kehe q'u ri x kamik

X ki nao 'o much' q'aholab

Kate q'ut x tikar ki ki chi r oxih

Ta x e q'abar puch k onohel q'aholab

E q'u q'abarinaq chik k onohel o much' q'aholab

Ma ha bi ka ki na chik.

Kate puch x ulix ri kabal

Pa ki vi r umal ri Cipacna.

X e k'iz

1340 Ch'ayatahik k onohel.

1340

Ma ha bi chik hun,

Kaib x kolotah chi k ech ri, o much' chi q'aholab.

X e kamizaxik r umal Cipacna,

U q'ahol ri Vuqub Kaqix.

Kehe q'ut ki kamik

O much' q'aholab ri.

X ch'a chi q'ut are ri x e ok chi ch'umilal.

"Ri Motz" u bi k umal.

Ve q'ut xa zaqibal tzih lo.*

1350 Are chi q'ut chi qa biih

1350

U ch'akatahik chi Cipacna

R umal ri 'e kaib q'aholab,

Hun Ah Pu,

X Balan Ke.

XIII

Are chik u ch'akatahik,

U kamik Cipacna

Ta x ch'ak chik k umal ri

E kaib q'aholab

Hun Ah Pu,

X Balan Ke.

1360

Are chi q'u yoq' ki k'ux q'aholab ri,*

1360

O much' chi q'aholab x e kamik r umal Cipacna.

Xa kar,

Xa tap

1349. I have adopted SJ's suggestion of 'play on words' for *zaqibal tzih*. Other translators read *ts'akabal tzih* 'lie' or translate the SJ reading as 'truth', both of which are possible. If the MS is accurate, it is indeed a play on words; it reads *motz*, perhaps the proper name

of the Pleiades, identified with the five *mutz* or *much* 'eighties' or 'fistfuls' of boys, who were drunk (*mutz*), humbled (*moch*), and scattered (*much*).

1361. Both the 400 Boys and the twins are called 'the sons'; here the reference is to the latter.

He would look for in the waters,
Just for his food every day,
Wandering by day in search of food,
And by night carrying mountains.
And so there was put together
A huge crab
By Hunter
And Jaguar Deer.
And they put in it cocksfoot for its face,

1370

Ch u tzukuh chi tak a.
Xere chi r echaah hu tak q'ih,*
Pa q'ih chi vakatik ta ch u tzukuh r echa,
Ch aqab q'ut chi r ekaah huyub.
Kate q'ut u hal vachixik
Hun nima tap
K umal Hun Ah Pu,
X Balan Ke.
Are q'ut x ki koh ri, u vach ek',*

1370

1366. The MS has *ta* for *tak*.

1373 ff. A confused passage:

And from a leaf
Which grows in the trees and which is called *ek*
They made the large hands of the crab,
And the little ones from other smaller leaves called
pahak.
And the shell and hands they made from a slab
And they placed it (FX)
They put on it a head of *ek*
Since *ek* is gathered in the woods where it is all
around.
From that were made the big feet of the crab,
And from *pahak* the little feet.
They put on it a shell of stone
Which finished the back surface of the crab. (BB)
And put a head of *eq* on him.
(One collects *eq* in the forests.)
The crab's claws were made of that
But its small arms of *pahak*.
They put on him a stone shell
Which finished the crab's back. (NP)
They gave it a face of *ek* wood,
For *ek* wood is found everywhere in the forests.
They made the large claws of the crab from it,
Then the little claws of *pahak*.
They put on a stone shell to finish the back sur-
face of the crab. (GR)
Having put on eyes of *ek*
From the male *ek* that there is in the brakes and
woods,
Thus they gave it the appearance of a crab,
Giving it pincher extremities.
From fine grinding stone they made its stomach
case
And the hard shell of the crab. (VR)
They put together its image out of the *ek* plant
(*Ma* *ek* grows in all the woods),
From which the claws of the crab were made,
But its thin arms were made from the *pahak* plant,
And they put a round flat stone on him
So that the hind quarters of the crab were flat
plated. (SJ)
They gave it the appearance of (a crab) with a leaf
of cocksfoot,
From that which hangs from the branches of the
trees.
Thus the crab's belly was made.
From *pahak* they made him feet,
And they put a stone shell on him
Which covered his back. (AR)

They used cock flower
From the great cock that there is in the mountains
Which were the crab's pinchers.
They put a kind of bamboo on for the hands,
And a round stone for the crab's back,
A hollowed shell. (BX)

By means of a leaf of the *ek* plant
Which grows in all of the forests (. . .)
They made the trunk of the crab.
Its thin claws they made of *pahak*.
And for the shell which covered the crab's back
and hind quarters
They made use of a round flat stone. (RK)

From a leaf of *ek*
That is in the woods
(They) made . . . the belly of the crab.
From a leaf of *pahac*
They made legs for it
And with a stony shellfish
They covered its back. (WC)

So it was they put its face cocksfoot
The parasite cocksfoot that there is at the edge of
the forests
That similar to crab was
Grass stems (*glumas*)
Its twisted limbs
They put whetstone on the back
The rear end of the crab
The carapace. (VC)

The confusions are obviously multiple. I have preferred the literal 'face' to the figurative 'image, appearance' or the obsolescent 'eyes' as the reading of *vach*. I do not know the grounds for reading *mak* as 'male' (VR), 'hang' (AR), or 'great' (BX), but prefer BB, who apparently relates it to *makoh* 'pick, gather, collect'. The other translators omit it. I agree with the majority that *xul* is clearly 'claws' not 'belly' (AR, WC), that *koq* is in this context 'shell' not 'turtle' (GR), and that *zel* refers to a worked stone, probably both round and flat, given its purpose. I derive my translation from *zeleh* 'cut'. None of the translations except VC comes to grips with *hovohik* in line 1378. Compare *hovol* in line 1416. *Ek*, which is called *pie de gallo* in Spanish, is a bromeliad (*Tillandsia* spp.). *Pahak* is identified by BX as a kind of bamboo, perhaps the giant *Guadua aculeata* formerly widespread in Central America. Miles (1965, pp. 243, 266) describes a Late Classic sculpture from Izapa which may illustrate the crab episode from the Popol Vuh.

Which was picked from the cocksfoot that is out
in the bush.
And the crab's claws were bamboo,
And they also put on the shells of his legs,
And a cut stone for the crab's back,
Which resounded.
And so then they put his shell at the bottom of a cave
At the bottom of a great mountain, 1380
(Meavan was the name of the mountain)
To destroy him.
And so when the sons came along
They found Alligator in the water.
"Where are you going,
Son?" Alligator was asked.
"I am not going anyplace;
I am just hunting my food,
Boys," said Alligator then.
"What is your food?" 1390
"Just fish,
Just crabs.
But there aren't any more
That I can find.
Two days ago I left off being fed.
I can't stand going hungry any longer,"
Said Alligator to Hunter
And Jaguar Deer.
"Well, there is a crab down there in the canyon,
A really huge crab! 1400
If you are lucky
You can probably eat him.
He just bit us.
We tried to catch him,
But we were afraid of him.
Unless he has gone, you will catch him,"
Said Hunter
And Jaguar Deer.
"Have pity on me.

Ri mak ek' q'o pa tak k'icheelah.
Are, u xul tap x uxik pahak',
Chi q'ut u kok q'ab x ki koho.
Zel abah q'u ri, u va r achag tap,
Ri hovohik.
Kate q'ut ta x ki koh u kok ch u xe pek,
Ch u xe nima huyub. 1380
Meavan u bi huyub *
X ch'akatah vi.
Kate q'ut ta x e pe ri q'aholab
X ki q'u ri Cipacna chi ya.
"A pa k at be vi,
At q'ahol?" x ch'ax q'u ri Cipacna.
"Ma ha bi k in be vi.
Xa v echa ka nu tzukuh,
Ix q'aholab," x ch'a q'u ri Cipacna.
"Naki pa, av echa?" 1390
"Xa kar,
Xa tap.
X ma q'o chi vi *
Ka nu riqo.
Kabihir ch in kanah r echaaxik.
Ma vi ka nu ch'ih chik vaih,"
X ch'a Cipacna chi k ech Hun Ah Pu,
X Balan Ke.
"Hun are la tap q'o ula xe zivan.*
Qitzihi nima tap! 1400
Ka q'ih ta la *
Ch av echaah lo.
Xa k oh tiyo.
Mi x r ah qa chapo,
Ka qa xibih q ib r umal.
Ma chi be 'on, ka chapa.*"
X e ch'a ri Hun Ah Pu,
X Balan Ke.
"K i toq'oba nu vach.*

1381. *Meavan* is a mountain placed by BB (pp. 58-9) north and west of a bend in the Chixoy River, about 25 miles west of Rabinal.

1393. BB has *ri* for *vi*.

1399. BX have *ulo* for *ula*.

1401. Apparently an idiomatic expression from *q'ihih* 'to divine'. The sense appears to be 'it would augur something', though previous translations vary loosely around this theme. The poetic scansion is problematic here, too.

1406. There is little agreement:

Or, if you like, shall we go get him? (FX)

Not for anything would we go get him. (GR, BB, AR, WC)

We wouldn't go after him again (NP)

Don't you want us to go get him? (VR)

We have no desire to catch such a thing. (SJ)

But perhaps he has not gone; go get him. (BX)

After that we won't try to get him. (RK)

We wouldn't go to get him. (VC)

Except for BX all the versions read *qa chapa* for *ka chapa*, a reading which should more properly require *ka qa chapa*. The BX translation is textually tighter and agrees with the sense better: only eight lines farther on the twins refuse to go.

1409. BX have *chi* for *k i*.

The Second Creation

Go along and show me,
Boys,"
Said Alligator.
"No, we don't want to; you just go;
It isn't hard to find; just go along the river.
You'll discover it right at the foot of the mountain.
It's rustling there at the bottom of the canyon;
you'll just go right to it,"
Said Hunter
And Jaguar Deer.
"Nonetheless,
Have pity on me.
He won't be found, boys.
You come along and I'll show you —
There are just lots of birds.
Come along and you can shoot them.
I know where they are,"
Said Alligator then.
They promised,
So he went ahead of the boys.
"Actually you might not really get him
Unless we should get him back for you.
Although we did not eat him
Because he just started biting
So that we fell flat.
We went down.
And then he was frightened that we were crouching
As we went down.
And just a little later
We couldn't get him.
So it would be good for you to crouch
As you go down,"
He was told then.
"All right," said Alligator.
And so they went
And accompanied Alligator.
They went along
And came to the bottom of the canyon,
And there to one side was the crab.

1410 K i be ta, i vaba,
Ix q'aholab,"
X ch'a ri Cipacna.
"Ma ba chi q ah xa ta k at beek.
Ma zachibal tah, xa r aqan ha k at beek.
At q'ut ta qal apon ok xe nima huyub.
Hovol ula ch u xe zivan, xa k at el apan ok,"*
X e ch'a Hun Ah Pu,
X Balan Ke.
"La k'i ba *
1420 Toq'ob nu vach.
Ma ba x u q'ulu, ix q'aholab.
K ix be na q'u nu vaba.
Q'o k'i xo vi ri tz'ikin.
Ch i be tah i vubah.
V etaam q'o vi,"
X ch'a chi q'ut Cipacna.
X e' elahik,*
X ok na chi ki vach q'aholab.
"La ma k'i q'u x chachap lo *
1430 Ta xa kehe x k oh tzalih av umal
Ma xa ma vi x qa tiho
Xa hu zuq chi tiyonik ri,
Oh hupulik
K oh ok ubik.
Kate q'ut k u xibih r ib ri, oh pak'alik *
K oh ok ubik
Xa q'u zkakin chik
Ma vi chi qa riqo
Kate q'u' utz at pak'alik
1440 K at ok ubik,"
X uch'ax q'ut.
"Utz ba la," x ch'a q'u ri Cipacna.
Ta x be q'ut
Ach' bilan chi q'ut ri Cipacna.
X beek
X e' opon ch u xe zivan
Tzalam q'u la ri tap.

1416. VR omit *hovol*, unaccountably translated 'shell' by BX.

1419. *La k'i ba* is read 'alas!' by BB, SJ, and GR. The others insert 'oh', except for BX and WC who read 'in vain then'. The last is the only translation that takes in any of the meaning of the particles.

1427-8. FX reads *xe lahih* 'under the stone'. BB, GR, SJ, AR, and RK read *x elahik* to arrive at 'humility'. VR somehow read 'the boys took pity on him' and VC 'wounded'; BX and WC have 'the boys were convinced and accepted' from *lahih* 'understand'. The MS has

xelahic.

1429-30. Only BX and VC properly include the negative in the first of these two lines. There is no indication in the text that the passage is a question, though only BX and VR make it declarative. None of the versions indicate the transitive verb in the second line. I read *x k* as a compound aspect marker. Cf. line 1452.

1435. VR and BX translate *pak'alik* 'right side up'. SJ has them on their bellies. VC has 'discover'. The general meaning 'crawl, crouch' is common to the remaining translators. BB has *ka* for *k u* here.

- Bright red was his shell at the bottom of the
canyon,
Which they had already bewitched.
"All right," Alligator also rejoiced.
He just wished
That it would go in his mouth,
Because he was really famished.
He wanted to eat it.
He just tried to get down flat.
He tried to go in crouching,
And the crab was walking alone
So he came back out again.
"Didn't you get it?" he was asked then.
"Not at all.
He is just crouching.
He was walking.
Just at first by a narrow margin
I didn't get him.
So it would probably be good
If I go in upside down," he said then.
And so he crouched again
When he went down.
And when he got down in
Only his kneecap showed there any longer. 1470
It was finally made to come undone
And it collapsed.
The great mountain fell on his chest.
He was no longer able to move,
And Alligator became stone.
Thus then was the destruction of Alligator
By the sons, Hunter
And Jaguar Deer,
"The **Maker of Mountains**" according to
His **former bragging**, the **first son of 7**
Parrot.
Under the mountain
Called Meavan
They destroyed him then.
Only magic destroyed him,
The second one to glorify himself.
And then there was the other one.
We shall tell
His tale.
- Kaq vakavoh ula r ih xe zivan *
Ri q'ute ki kumatzih.*
1450 "Utz ba la," chi kikit q'u ri Cipacna. 1450
Ka r ah tah
X k ok ta p u chi
R umal qitzih k utzin chi vaih
X r ah k u tih ri.
Xa x r ah hupunik
X r ah okik pak'al
Q'u ri tap x aqanik *
Kate q'ut x el chu 'ulok.
"Ma vi x a riqo?" x uch'ax q'ut.
1460 "Ma ha bi. 1460
Xa pak'alik
K aqanik.
Xa nabe zkakin chik *
Ma vi x nu riqo.
Kate 'utz lo
K i pak'eyik k in ok ubik," x ch'a chi q'ut.
Kate q'ut pak'al chik
Ta x ok ubik.
X k'iz q'u' ok ubik
Xa, u vi, u ch'ek chik x k'utun ulok * 1470
X k'iz biiq'itahik.
X lilob q'u
Kah ok nima huyub chi' u k'ux *
Ma vi x zol kopih chik *
Abah q'ut x uxik ri Cipacna.
Kehe, u ch'akatahik chik Cipacna
K umal q'aholab, Hun Ah Pu,
X Balan Ke.
Ri banol huyub x ch'a
U tzihoxik oher, u nabe q'ahol Vuqub
1480 Kaqix. 1480
Ch u xe huyub
Meavan u bi
X ch'akatah vi.
Xa naval x ch'akatah vi
U kaab nimarizay r ib.
Hun chi q'ut
X chi qa biih
U biixik.

1448. GR declines to accept 'red' here, commenting, "Elle n'était pas cuite, cependant!!!" (p. 23). His reading is 'the crab pushed his back forward'. I am unable to divine how he gets this. SJ translates 'soft', but *vakavoh* is clearly a color augmentative.

1449. BX have *kate* for *q'ute*.

1457. FX translates *aqanik* 'climb', which is possible but seems to confuse the action.

1463. None of the translations quite captures this line, literally 'only first a little more'. WC has 'almost'.

1470. Only FX's rendering of *ch'ek* as 'knee' can be independently confirmed, as AR footnotes, and 'u vi 'u *ch'ek* is 'the cap of his knee'.

1473. This should probably read *ch u k'ux*.

1474. BB has *tzol* for *zol*.

XIV

And he was the third one to glorify himself,
 The second of the sons of 7 Parrot. 1490
 2 Leg was his name.
 "I am the destroyer of mountains," he said.
 But then in fact Hunter
 And Jaguar Deer
 Destroyed 2 Leg,
 For he who is 1 Leg,
 Dwarf Lightning,
 And Green Lightning, said when they spoke
 To Hunter
 And Jaguar Deer, 1500
 "The second of the sons of 7 Parrot
 Is another who should be destroyed.
 That is just my word,
 Because it is not good
 What they do before the earth.
 They surpass the sun
 In size,
 In importance,
 And that is not as it should be.
 Reduce him down then 1510
 There
 In the east,"
 Then said 1 Leg
 To the two sons.
 "Very well,
 Oh lord,
 I have seen them already,
 But it was not good what we saw.
 Do you not exist?
 And are you not exalted, 1520
 Oh heart of Heaven?"
 Then said the sons,
 As they wished to accept
 The words of 1 Leg.
 And there was 2 Leg keeping busy,
 The destroyer of mountains.
 Only a little he would stamp his foot over the
 ground,
 At a stroke toppling
 Great mountains
 And small mountains thereby. 1530

1506. VR throw in the moon for good measure. VC takes it back out.

1507-8. I agree with SJ and AR here; other translations differ slightly.

1510. Previous translators have interpreted this as *bochih* 'praise, flatter, entice'; I read it as *bochih* 'reduce'.

XIV

R ox chi q'ut nimarizay r ib
 U kaab u q'ahol Vuqub Kaqix 1490
 Kaab r Aqan u bi
 "In yohol huyub," x ch'a
 Xa vi q'u xere Hun Ah Pu
 X Balan Ke
 X ch'akov r e Kaab r Aqan
 X ch'a ri Hu r Aqan
 Ch'ipi Ka Kulaha
 Raxa Ka Kulaha ta x ch'avik
 Chi k ech ri Hun Ah Pu,
 X Balan Ke. 1500
 "U kaab u q'ahol Vuqub Kaqix
 Hun chik chi ch'akatahik.
 Xa vi nu tzih
 R umal ma vi 'utz
 Ki banoh ch u vach ulev
 Ka k iq'ovizah q'ih *
 Chi nimal,*
 Chi 'alal.
 Ma q'u kehe ch uxik.
 Chi bochih q'ut ubik * 1510
 Chila
 R elebal q'ih,"
 X ch'a q'ut ri Hu r Aqan
 Chi k e ri, e kaib q'aholab.
 "Utz ba la,
 Lal Ahav,*
 K e v i na q'ut *
 Ma vi 'utz vi ka q ilo
 Ma pa lal q'oolik
 Lal pu yakalik 1520
 Lal u K'ux Kah?"
 X e ch'a q'ut ri q'aholab
 Ta x ki k'uluba
 U tzih Hu r Aqan.
 Are puch ka t'ahin ri Kaab r Aqan
 Yohol huyub.
 Xa zkakin ch u tinih r aqan ch u vach ulev
 Hu zuq chi bulih *
 Nima huyub
 Ch'uti huyub r umal. 1530

The MS has *cu* for *q'ut*.

1516. The use of polite address to the deity is decidedly rare. This is the only instance in the Popol Vuh. See note to line 1003.

1517. I read *il* for *i*.

1528. The MS has *zu* for *zuq*.

- Then he happened to meet
With the sons.
"Where are you going,
Oh son?"
They said then
To 2 Leg.
"I have no place
To go really.
I am just felling mountains,
For I am the destroyer of them,
In the path of the sun,
In the path of light,"
He said
When he spoke.
And then said
2 Leg
To Hunter
And Jaguar Deer,
"Where have you come from?
I don't know your faces.
What are your names?" said 2 Leg.
"We have no names.
We are just hunters,
And we are just trappers through the mountains.
We are just poor.
We have nothing at all, oh son.
Just little mountains,
Just big mountains we travel, oh son.
There is one big mountain that we saw
Just coming here.
It was growing;
It was climbing really high.
It was just shooting up;
It goes way up beyond all the mountains,
And there weren't even one
Or two birds
We could catch before it, oh son.
But is it really true that you fell all the mountains,
oh son?"
Said Hunter
And Jaguar Deer to 2 Leg.
"You can't really have seen the mountain you speak
of;
- Ta x k'ulutah
K umal ri q'aholab,
"A pa k at be vi,
At q'ahol?"
X e ch'a chi r ech
Ri Kaab r Aqan.
"Ma ha bi
K in be vi.
Xa, in uliy huyub,
In puch yohol r ech
Chi be q'ih
Chi be zaq,"
X ch'a q'ut
Ta x ch'avik.
X ch'a chi q'ut
Ri Kaab r Aqan
Chi k e ri Hun Ah Pu,
X Balan Ke,
"Hu pa ch'a x petik?
Ma vi v etaam i vach; *
Naki pa 'i bi?' x ch'a Kaab r Aqan.
"Ma ha bi qa bi.*
Xa, oh ubom;
Xa pu, oh tzarabom pa tak huyub.*
Xa, oh meba.
Ma ha bi naki la q ech, at q'ahol.
Xa ch'uti huyub,
Xa nima huyub k oh beek, at q'ahol.
Are q'u ri hun nima huyub x q ilo
Xa q okil
Ka k'iyik *
Qitzih naht k aqanik
Xa ka k'upupik
K iq'ovik ch u vi huyub onohel
Ma q'u ha bi hun
Kaib tz'ikin *
Mi x qa k'am ch u vach, at q'ahol.
Ve q'ut qitzih k av ulih r onohel huyub, at
q'ahol?"
X e ch'a ri Hun Ah Pu,
X Balan Ke chi r e Kaab r Aqan.
"Ma qitzih x iv ilo ri huyub k i biih?
- 1540
1550
1560
1570

1550. BB has *u* for *i*.

1552. To confess one's name was considered imprudent, though it was obligatory for a defeated warrior and safe for a conquering one, as in the Rabinal Achih or, for that matter, in European chivalry.

1554. The reference is to birdlime trappings, according to BB and others. Whether this technique was used by the aboriginal Maya is not established.

1561 ff. BB and GR introduce 'cliffs' here; FX has 'fragrance'; AR, RK, WC, and VC read *kaqik* 'reddened' for my *ka k'iyik* 'it grows'. The poetic scansion supports the BX reading, which I have followed.

1566. RK suggests that the mountain was so high that even birds were lacking, but the implication is that the hunters were facing the mountain rather than on it.

The Second Creation

Where is it then?
 If you did see it,
 I can knock it down then.
 Where did you see it now?"
 "It's right there at the sunrise,"
 Then said Hunter
 And Jaguar Deer.
 "Good,
 Take up our road,"
 They were told then,
 The two sons.
 "Not at all, unless you go in the middle
 And stay between us then,
 One on your left
 And one of us on your right,
 Because we have our blowguns.
 If there are birds we'll be shooting,"
 They said then,
 Rejoicing
 At being able to practice
 Their shooting.
 And so it was that as they were shooting,
 The pellets of their blowguns were not earth.
 They just blew on the birds as they shot
 And 2 Leg was amazed.
 Then the sons arranged their fire,
 And they roasted their birds before the fire.
 And one of the birds they covered in back with
 plaster.
 White was the earth they put on it.
 "Well, here's what we'll give him when he is good
 and hungry,
 And when the smell of our birds reaches him and
 does him in.
 Thus it is that the earth will be hardened
 On the back of the bird by us.
 We have cooked it in earth,
 Just as he will be buried in earth.
 Indeed the great
 And wise,
 Forming one,
 And Shaping one,
 May then be planted,

1583. BX have *q'u* for *ka*.

1599. *Zahkab* 'plaster' is probably from Yucatec *zacab* 'white earth'. If so, it is one of the few identified Yucatecan loan words in Quiche.

1602. I read *ch'akoh* 'defeat'.

1605-6. There is general agreement that this play on words is intentional. Explicit simile is relatively rare in

A pa q'o vi?
 X ch iv il na
 X ch in ulih kah ok.
 A pa x iv il vi?"
 "Chila ba q'o vi chi r elebal q'ih,"
 X e ch'a q'ut Hun Ah Pu,
 X Balan Ke.
 "Utz,
 Chi qama qa be,"
 X e ch'ax q'u ri
 E kaib chi q'aholab.
 "Ma ha bi, xa ka chape niq'ah*
 Chi qa xol k at q'ohe vi
 Hun ch a mox,
 Hun ch av ikik' q'ab chi q e
 R umal q'o qa vub
 Ve q'o tz'ikin chi qa vubah,"
 X e ch'a q'ut
 K e kikot
 Chi ki tihitobela
 Ki vubanik.
 Are q'u ri, ta k e vubanik
 Ma na, ulev tah u baq ki vub
 Xa chi k uxilabih ri tz'ikin ta chi ki vubah
 Ch u mayihah q'u ri Kaab r Aqan.
 Ta x ki baq' q'u ki q'aq' ri q'aholab
 X ki bol q'ut ki tz'ikin ch u vach q'aq'
 Hun q'ut tz'ikin x ki q'uul zahkab chi r ih *
 Zaqi, ulev x ki koho.
 "Are q'ut chi qa ya chi r e ta hiq'on ok
 Ta ch u tziqa puch r uxilab qa tz'ikin ta ch'akah
 ok *
 Are q'u ri, ulev x chok
 Chi r ih tz'ikin q umal.
 P ulev chi qa tzak vi,*
 Kehe q'ut p ulev chi muq vi.
 Ve nima,*
 Etamanel
 Hun tzak,
 Hun bit
 Ta chavax ok

Quiche, but see line 1613 ff.

1607 ff. The difficulty of this passage has been remarked by various translators, but the difficulty seems to me to be resolved by referring it to the god 1 Leg, elsewhere addressed as Former and Shaper in notably similar passages.

May then brighten," said the sons,
 "Because he just longs for
 The remembrance
 Of what is planted
 And worked over,
 Just like the longing
 Of the stomach of 2 Leg,"
 They said to each other, Hunter
 And Jaguar Deer. 1620
 Then they roasted the birds,
 And the roasting was done to a golden (brown).
 They were done;
 They dripped with grease —
 The birds' backs,
 And the odor was becoming absolutely delicious.
 So it was that 2 Leg
 Longed even more to eat.
 He was just drooling;
 His mouth watered; 1630
 He just kept gulping
 And swallowing
 His spittle,
 His juices,
 From the deliciousness of the birds.
 Then at last he begged,
 "What is that you're eating?
 It smells really delicious to me.
 Give me a little," he said then.
 So then they gave one bird to 2 Leg,
 And it was his undoing,
 For then he finished the bird.
 Then they went on
 And they came
 There to the east
 Where the great mountain is,
 And there was 2 Leg,
 Whose legs and arms were just crippled,
 He could no longer stand it,
 Because of the earth he had swallowed 1650
 On the back of the bird
 He had eaten,
 And so there was no longer
 Anything he could do again to a mountain.
 He couldn't succeed

Ta zaqir ok," x e ch'a ri q'aholab,
 "R umal xa x chi rayih vi
 U k'uxilal ri
 Chi tiik
 Chi chak'uxik
 Kehe x ch u rayih
 U q'ux ri Kaab r Aqan."*
 X e ch'a chi k ibil k ib Hun Ah Pu,
 X Balan Ke. 1620
 Ta x ki bol ri tz'ikin
 X chak'ah q'ut q'an u bolik
 Chi yipovik
 Chi q'ab chiyanik
 K ih ri tz'ikin
 Ch iq'ovinik zimizoh r uxilab.
 Are q'u ri Kaab r Aqan
 K u rayih chik r echaaxik
 Xa ka vahin
 U vaal p u chi * 1630
 Xa ka biq'ilahik
 Ka kurulah puch
 U chub
 U q'axal
 R umal u zimizohil tz'ikin.
 Ta x u tz'onoh q'ut
 "Naki pa ri, iv echa?
 Qitzih quz r uxilab ka nu nao.
 Chi ya ta zkakin v ech," x ch'a q'ut.
 Ta x ya q'ut hun tz'ikin chi r e Kaab r Aqan 1640
 U ch'akatahik q'u ri,
 Kate q'ut x u k'iz ri tz'ikin.*
 Ta x be q'ut
 X e' opon q'u
 Chila r elebal q'ih
 Q'o vi ri nima huyub.
 Are q'u ri Kaab r Aqan
 Xa tubul chik r aqan, u q'ab
 Ma vi chi q'ovin chik *
 R umal ri 'ulev x q'ul 1650
 Chi r ih tz'ikin
 X u tiyo.
 Ma q'u ha bi chik
 Naki la x u ban chik chi r e huyub *
 Ma vi x utzinik

1618. Previous translators read *k'ux* 'heart', for my *q'ux* 'stomach'. FX omits it. Either will do, but the humor of the play on 2 Leg's hunger seems to me to imply my reading. The MS has *gux*.

1630. BX have *u p u chi*.

1642. As RK notes, 7 Parrot and his two sons are all overthrown by eating.

1649. BX have *bi* for *vi*.

1654. SJ has *xub(b)an*.

The Second Creation

In overthrowing it.
 And so he was tied up by the sons,
 And his hands were tied behind him.
 His hands were taken care of by the sons,
 And both of his ankles were tied.
 And they knocked him down to the ground
 And buried him.
 And thus was the destruction of 2 Leg
 Which was just by Hunter and Jaguar Deer.
 Uncounted are their deeds
 Here on earth.
 And so we shall now relate
 The birth of Hunter and Jaguar Deer,
 But first we have told
 About the destruction of 7 Parrot
 And Alligator
 And 2 Leg
 Here
 On earth.

X v ulih tah.
 Ta xim q'ut k umal q'aholab
 Chi r ih xim vi u q'ab
 X r ilih u q'ab k umal q'aholab
 Xim q'ut u qul r aqan u kaab ichal. 1660 1660
 Kate q'ut x ki tarih kah ok p ulev
 X ki muqu.
 Kehe q'ut u ch'akatahik Kaab r Aqan
 Ri xavi xere Hun Ah Pu, X Balan Ke.
 Ma vi 'ahilan ki banoh
 Varal ch u vach ulev.
 Are chi q'ut x chi qa biih chik
 K alaxik Hun Ah Pu, X Balan Ke.
 Are nabe mi x qa biih
 Ri ki ch'akatahik Vuqub Kaqix 1670 1670
 R uq Cipacna
 R uq Kaab r Aqan
 Varal
 Ch u vach ulev.